

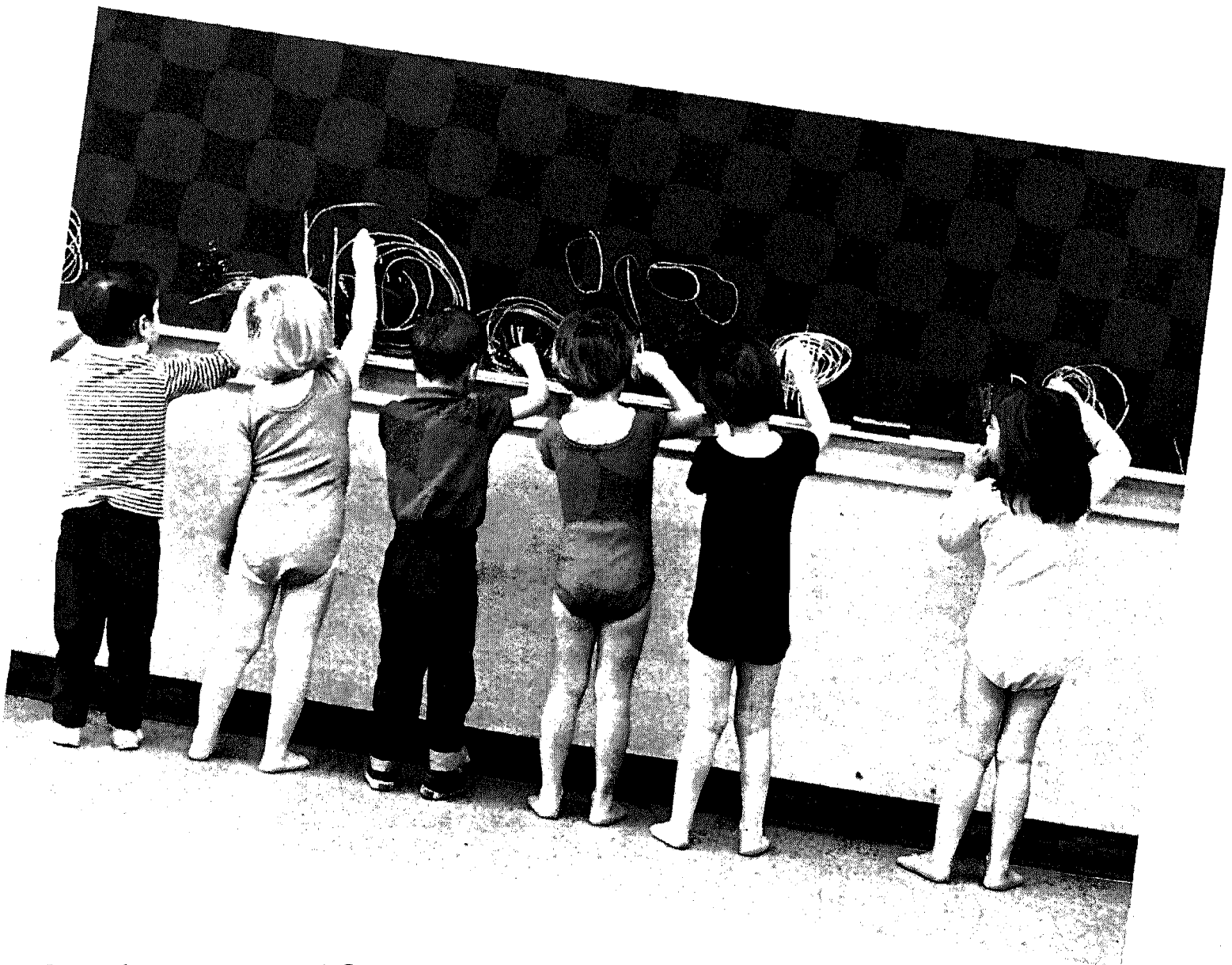
# the war cry

No. 4381

TORONTO, NOVEMBER 9, 1968

Price Ten Cents

OFFICIAL ORGAN OF THE SALVATION ARMY IN CANADA AND BERMUDA



## *Weaving Patterns*

To look at the children's art work you'd hardly guess that they were trying to describe the movements of the dance they had just been learning. Were their gyrations really as complicated as they seem to be expressed in chalk? But the teacher knows that eventually the dance routine will be so clearly fixed in their minds that their steps will be ordered with the minimum concentration.

All life for them, as for us all, becomes largely a matter of mapping out a routine—work schedules, business agendas, menus, computer programmes. But these are just plans for making money and spending it, saving time and filling it. Our attempts to express the real design for living are as confused as the patterns weaved by the youngsters in the picture. Only God can teach us the movements. He leads us one step at a time so that life becomes a fascinating adventure, proving the truth of the text: "The steps of a good man are ordered by the Lord and he delighteth in His way."

# the war cry

## CANADA AND BERMUDA

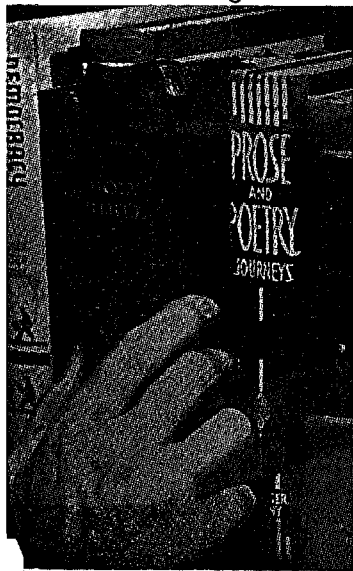
Published weekly by The Salvation Army Printing House, 471 Jarvis Street, Toronto 5, Ontario, Canada. International Headquarters: 101, Queen Victoria Street, London, E.C. 4. William Booth, Founder. Frederick Coufts, General. Territorial Headquarters: 20 Albert Street, Toronto 1. Clarence D. Wiseman, Territorial Commander. All correspondence on the contents of THE WAR CRY should be addressed to the Editor, 471 Jarvis Street, Toronto 5, Ontario, Canada. Subscription Rates to any address: 1 year \$5.00. Send subscription to the Publishing Secretary, 471 Jarvis Street, Toronto 5, Ontario, Canada. Authorized as second class mail by the Post Office Department, Ottawa, and for payment of postage in cash.

## IN THIS ISSUE

**A**LREADY pictures of sun-blessed tropical islands are being displayed in week-end magazines for the benefit of the retired and leisured classes who can afford to spend their winters well away from our snows. Our own "travel section", which throughout the summer has extolled the glories of Canada, this week takes the readers to the country's capital. Most of our readers will not get very far from home in the coming months, but in a few seconds they can be transported to a variety of scenes and situations through the medium of books.

When the poet, Keats, himself a bit of a globe-trotter, referred to having "travelled in the realms of gold", he was eulogizing his adventures in reading, a lost art for which dashing around the world is a poor substitute. So take advice from page 12 and encourage the youngsters to be bookworms.

As Major Calvert reminds us on page 14, world travel really does something for ourselves and for our fellows when it involves giving and sharing. It is not where we are but our reaction to our environment (see "Life's Isolations", page 5), and to what we read, that makes us "never the same again".



"The realms of gold"

Page Two

## EDITORIAL:

# Repent and Remember

**F**IFTY years have now passed since that Armistice Day which marked the conclusion of the war which was supposed to end all wars. Those who can still remember the earliest annual celebrations of that occasion will recall the fervent antipathy to any form of armed conflict which was expressed at these services, particularly by the ex-soldier, and the eager hopes engendered by the new League of Nations. By the late thirties the League was dead and pacifism had come to be regarded as an impractical ideal; for those still left to mourn "the glorious dead" it was becoming difficult to know how to assess the merits of their sacrifice. Had not a second world war erupted, the whole ritual might have petered out altogether; but by the twenty-seventh anniversary another list of names cut into our cenotaphs gave the ceremonies fresh impetus.

Yet for how long? Even the names of the later heroes are becoming dim as generation succeeds generation. Already there is a longer lapse of time since the end of the last world war than the years between it and its predecessor. If an annual Remembrance Day service is to continue to have relevance we must begin to remember something more than the names of brave men, wicked dictators and inept politicians. We are all far too good at confessing other people's sins.

If Remembrance Day is to do anything for the world it must do something for us. To repent means to rethink, for which a two minutes' silence gives good opportunity. In the former years the silence kept at 11 a.m. on November 11th impinged upon all business or pleasure with dramatic impact. Vehicles halted. Production lines stopped. We were all brought up sharply, like the traffic, in our tracks. Now it is a religious observance only and, like such observance, particularly for the occasional worshipper, seems of little relevance to everyday life.

Here are some positive ways in which to observe Remembrance Day:

We can repent regarding our lack of faith in the United Nations Security Council. Their long-winded deliberations may try our patience

but we ought to weigh this against the dreadful consequences of precipitant military action. The Christian is right when he says that God must rule in His world, but He has to rule through human agencies no matter what their deficiencies. The Bible teaches us how mistaken nations can be in presuming that they are God's sole instrument for achieving His purposes. There is more hope of world peace while nations are on speaking terms, so we must remember to pray for the UN delegates rather than criticize them.

Walter Dinsdale, our Salvationist Member of Parliament, recently returned from a visit to the UN General Assembly. He found it to be a far different organization than when he was last present, in 1955. Even though some nations are now violating the high principles to which they are pledged, and for this reason it is possible to become cynical and dismiss the operation as a hypocritical charade, there is still vision and hope (he says) that some day the UN will become a parliament of man.

We can repent of our contempt for politicians. In democratic countries their decisions reflect the desires of large segments of the electorate. There are deep divisions among people over Vietnam, Nigeria, Rhodesia and the Middle East, which are exacerbated rather than healed by demonstrations and counter-demonstrations that arouse hatred and violence.

These, we should reflect, reveal how much latent self-righteousness and intolerance there is in ordinary, decent people. Unchecked they can, in the name of law and order, lead to horrors like the massacre of Lidice and the obliteration raids on Dresden.

We can remember that death, hard as it is upon those who are left, is not the worst thing that can happen to a man; that the supreme sacrifice, even in a senseless war, can give life meaning.

We can repent of all our contempts, impatience, lack of understanding and love, for all these put us with the enemies of Christ, working against Him in His world. Our task is to help Him redeem it.

## ABOUT THE ARMY — 5

### Plan of the Army's Campaign

**W**HEREVER permissible, religious gatherings are held all the year round in streets and other open places in order to reach people who are not in the habit of attending places of worship; and in countries where opposition has been experienced, increasing liberty is now being granted in this respect. From these meetings, where it is lawful, the Salvationists march to the indoor meeting-places, the processions usually being accompanied by music.

Where the laws of the country do not permit of this procedure, the same object is attained by holding short services in the vicinity of high-rise apartments and by visiting public houses and like places. These meetings, whether held in the Army's own halls or in theatres, music-halls or other buildings hired from time to time, aim at the salvation of the people. In addition, other gatherings are held for the instruction of Salvationists and for setting forth the distinctive teaching of the Army.

## CHRISTMAS IN CANADA

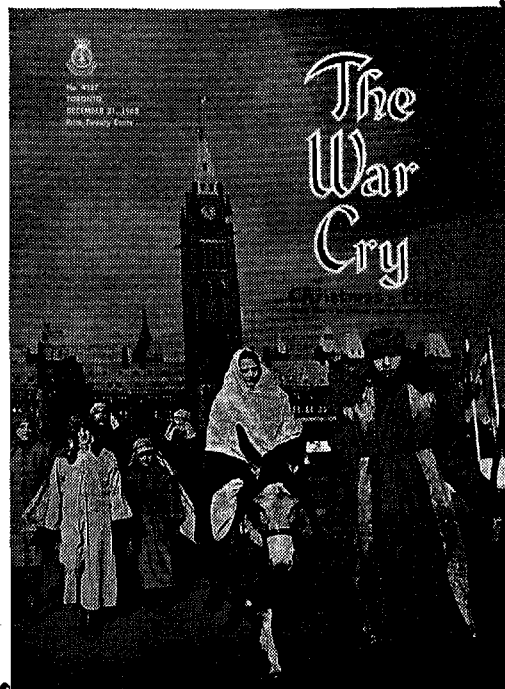
Santa Claus paraded in the streets of Toronto last year, and the Holy Family was represented in the streets of Ottawa.

Both scenes were captured in colour by the camera and are now reproduced as covers of the 1968 Christmas edition of "The War Cry", now on sale at twenty cents.

The front cover picture (reproduced here) was specially taken for "The War Cry" by Malak of Ottawa. The back cover is by courtesy of Eatons Ltd.

Inside are pictures and stories from Montreal, Winnipeg, Vancouver and a Canadian former missionary in India and a Christmas Bible School feature by Captain Bramwell Tillsley, as well as a children's feature.

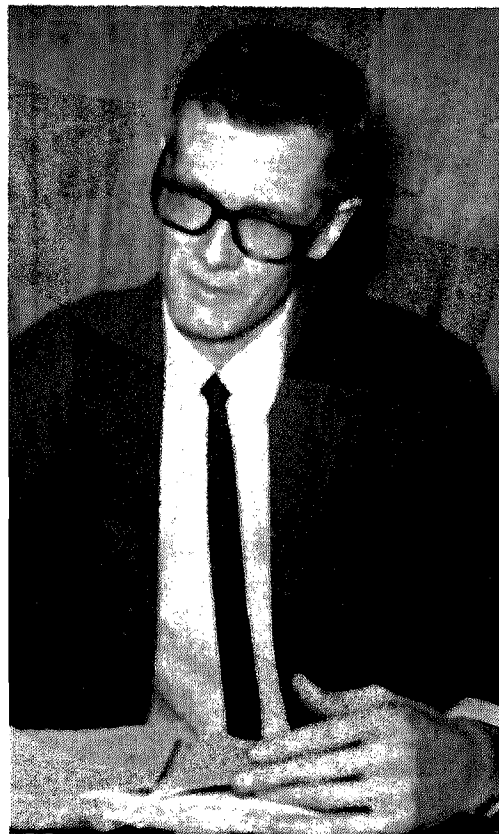
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The War Cry

# UP THE DOWN ROAD OF LIFE

Allan Stewart (right) tells how his life was changed when he met God at the Vancouver Harbour Light



I WAS born on November 3, 1936, to a Free Methodist minister and wife serving in Kamloops, B.C., the youngest in a family of two brothers and a sister. There were frequent moves during early years—father built or re-modelled churches at each point.

Was smoking surreptitiously at ten, in open revolt to family's doctrine by the time I was fifteen. Then came the experiments with beer, and then wine and later hard liquor. I actually hated the taste and smell of it all, but it was the SMART thing to do, and so exciting to participate in forbidden pleasures.

I never finished high school and went out to make my way in the world, but found \$100 a month didn't go far. With limited education and no experience, there was little else I could qualify for.

I began working full time in 1955 in a wholesale book firm where I did the invoicing. The following year, I went to work with a bank—worked on cash and ended up as head teller in a branch. I was fired for drinking after fourteen months.

Then I worked for a wholesale food firm in Vancouver, starting as office boy and moving into the merchandising division, where I lasted another eleven or twelve months, before the bottle caught up with me.

## The Long Road Down

Humiliated and defeated, I wrangled my way into the RCAF and went down east to train in St. Jean and Camp Borden, Ont.

I was discharged from Air Force after eleven months' service with a services terminated clause reading, "suffered acute alcoholism". Really beaten, unable to face my parents, I jumped off the train west, at Moose Jaw, Sask., where my eldest brother was president of a small junior college affiliated with the Free Methodist church.

In that year, 1959, I lost every round with the Enemy, and a courtship which had sprung up, was often suspended with bitter words and tears. I took LSD in Moose Jaw as a therapy for alcoholism in December, 1959. Had to dry out in the mental hospital first, because I didn't have the strength to stay away from alcohol for the period required before LSD treatment.

In 1960 I started work with a newspaper in Moose Jaw, and became engaged. The back of the booze problem had been broken, and I was confident I was on the right track. And, theoretically I was finished with my alcoholic problem.

Within days I had substituted alcohol with various types of medications, which quickly got a grip on me, with my addictive personality. Within six months I was wired up on tuinol, seconal nembutal and used codeine extensively. It was great. No smell, no bulges in the pocket, all clean and neat.

I was married in 1961. Went on to senior

reporter's slot in Moose Jaw, and in 1962 I accepted an offer to go to Regina as news editor of a television station. The world was my oyster. Home, car, wife, position, member of the elite press corps in the Saskatchewan Legislature—hobnobbing with premiers, cabinet ministers, captains of industry, city fathers and other celebrities.

In June, 1964, after repeated warnings, threats, tears and anger, my wife almost broke emotionally over my behaviour and asked me to leave her before she had a nervous breakdown. I accepted this tragedy with my usual aplomb, and phoning a city editor I knew, arranged to go to Kelowna, B.C., as city editor of another newspaper.

By this time my health had failed badly; I was skin and bones, and suffered stomach pains which often rendered me helpless. In 1964 I was operated on twice for ulcers. The first a simple closure of a perforation; the second a resection, gastrectomy, removing part (70%) of my stomach.

After leaving hospital, weighing 105 pounds (I'm 6' 2") I resumed my schedule at the newspaper and also performance at eating pills.

From there the road down was steeper, and I moved swiftly to the point where I was unemployable and then to the provincial mental hospital for the first of four stays in February, 1965.

It was the "alky circuit" from there on. Essondale, Hollywood Hospital, AA, Miracle Valley, B.C. Narcotics Addiction Foundation, jail, general hospitals with repeated unintentional over-doses of barbituates.

I arrived at the Vancouver Harbour Light in mid-October of 1967 and suddenly found that "man" had given up on me.

## God Never Gave Up

There was nothing more my mother (father died in 1961) sisters or brothers could do, and they considered it best not to be around me nor me around them or their own families. The officers at Miracle Valley had worked long hours with me; the devoted men of Harbour Light had prayed and encouraged me, but I hadn't found what I was looking for. But God never gives up.

A devout mother's prayers had followed me all these long years, right to the very gates of Hell. In despair, in desperation and black depression, I called on God, and the Lord heard me and reached down and touched this poor broken body and spirit and made me whole. Within a month and a half I was re-united with the family for the Christmas season, and the family was of one mind . . . what a time of fellowship and rejoicing.

At the first of the year, I became actively engaged serving others, as a desk man at Harbour Light. This led to more responsibility

and involvement. The Christian walk is a real challenge and full of exciting experiences.

Today, counselling all the men entering Harbour Light and the majority of those transferred to Miracle Valley, I labour for lost souls with the wisdom and strength supplied me by my precious Saviour. Material gains seem unimportant. All my needs have been met; I want for not one good thing, for He supplies my every need and the rewards are much dearer than silver or gold.

## For Sinners only!

MUSIC is a universal language. And because it is a language there are many dialects. It is a long stretch of decibels from Schubert's Symphony No. 8 to the Fugl Yet each is music; from the serene chords of the master musician to the convoluted electronic burps of the modern beat group.

Somewhere in between comes the ballad which speaks of life as it is, or perhaps as the balladist would like it to be. Have you ever noticed that folk music, ballads, country and western, talk more about sadness than about happiness?

Perhaps it doesn't take as much creative energy to sing about the blues of life as it does to lift the spirits.

"Sadness", says café singer Carmen McRae, "is more realistic than happiness. Everybody has had at least one unhappy affair of the heart. When I sing the sad love songs, that's when I really get down to serious business."

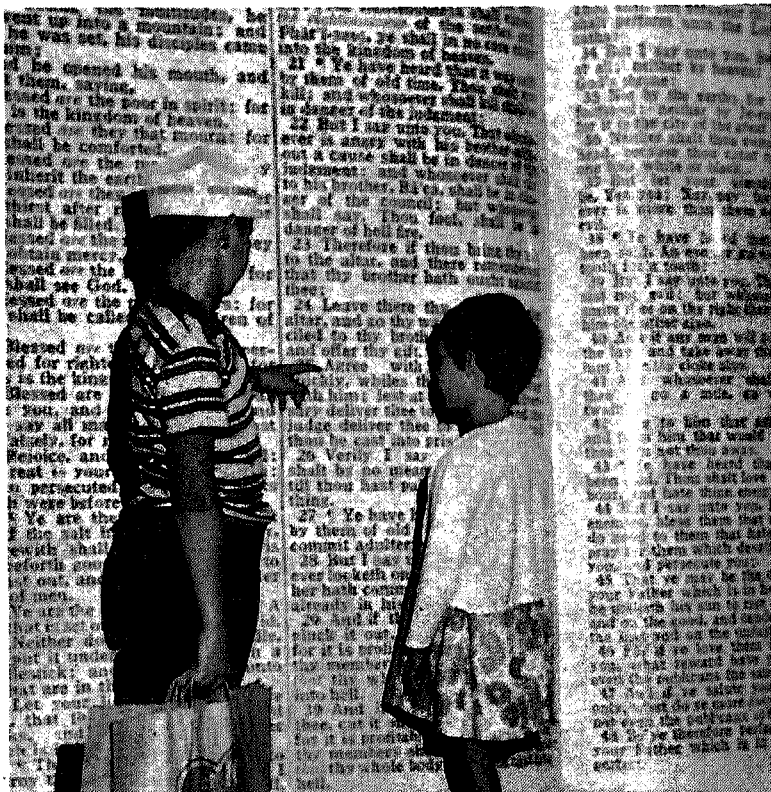
I wonder just what kind of realism Carmen McRae is talking about? Is it the natural state of a person to be sad? Do gloomy and blank faces we see each morning on the way to work hide a happy, joyous and radiant personality or is the true person really showing?

Jesus Christ didn't talk much about sadness but He did have a lot to say about happiness and joy. According to Him the realistic way of life is happy, expectant and joyful. He assumes these qualities to be the natural possessions of His followers.

And frankly, I'm more inclined to accept His judgment than the assessment of Carmen McRae.

—JEREMIAH

# BIBLE School



## Further teaching on love

### Chapter 4: 7-12

THIS is the third time in the Epistle that John takes up and applies the supreme test of love (2: 7-11; 3: 11-18). What is love? How does love originate? In what way does love reach its consummation? These are questions we do well to consider, for so many of our generation have failed to distinguish between love and lust. John commences this section with a phrase which occurs three times in these few verses: "Beloved, let us love one another"; "we ought . . . to love one another" (v. 11); "if we love one another" (v. 12).

He then states the origin of love, for "love is of God" (v. 7). Human love is but a reflection of the divine nature. Thus if we do not love, it is a certain fact that we do not know God—"He that loveth not knoweth not God" (v. 8).

We then come to what is perhaps the greatest description (not definition) of God contained in the Bible. There are three other statements in the New Testament concerning what God is in nature and substance. He is "spirit" (John 4: 24). He is "light" (I John 1: 5). He is "a consuming fire" (Heb. 12: 29). But by far the most comprehensive term is "God is love" (vv. 8, 16).

In this single statement, we have some light shed on some very deep and philosophical questions. For example, it is the explanation of:

- (a) Creation: Why should God create a world which He knew would bring Him little other than trouble? The answer is He did so because it was essential to His nature. "God is love" and love does not exist in lonely isolation. God desired someone whom He could love and from

by Captain Bramwell Tillsley

- whom He could receive love, hence the creation of man.
- (b) Free-will: Unless love is a free response, it is not love. Because God is love He desires of us a free and willing response.
- (c) Providence: God might have created the universe, wound it up like a clock, set it going, and then left it without paying any further regard to it. But because "God is love", His creating act is followed by His constant care. When Henry Norris Russell, a Princeton astronomer,

## FIRST EPISTLE OF JOHN—8

mer, had concluded a lecture on the Milky Way, a woman came to him and asked, "If our world is so little, and the universe is so great, can we believe that God pays attention to us?" Dr. Russell replied, "Madam, that depends entirely on how big a God you believe in".

- (d) Redemption: If God was law and justice alone, He would simply leave man to the consequences of his sin. But because "God is love", He must seek and save the lost; He must find a remedy for sin and a cure for the sickness of the soul.

- (e) The Life Beyond: As someone has suggested, the chances and changes of life have not the last word, for a God of love will re-adjust the balance. Jesus, however, had one anchorage in the time of storm, and that was the character of God. Even on the Cross, in the midst of suffering, He could look into the face of God and say, "Father".

We can thus see why the phrase "God is love" is the most comprehensive and sublime of all biblical affirmations about God's being.

### Initiative of God

IN verse 10 we come to another significant principle: "Herein is love, not that we loved God, but that He loved us . . ." This verse, of course, speaks of the initiative of God. While religion

and revived, the little fellow opened his eyes, looked up and remarked, "Oh Daddy, I've found you at last!" Now, who found who? Of course, it was Daddy who found Bobby. So often we speak of finding Christ, but more correctly, He finds us.

*He sought me — when I was wandering far away,  
He found me—O what a wonderful day!*

This is the gospel. Of course there needs to be a response on our part, but when the seeking heart of God, and the seeking heart of man meet, we have salvation. But all the way through, it is God who takes the initiative.

### Our Obligation

Verses 11 and 12 present us with a tremendous challenge. The gift of God's Son not only assures us of God's love for us, but lays upon us an obligation.

"No man hath seen God at any time" (v. 12). This is not the only occurrence of this phrase in the Johannine writings. We have it in the Prologue to the Gospel (1: 18). How then can God be known? John declares, "If we love one another, God dwelleth in us, and his love is perfected in us" (v. 12). That is, the unseen God, who was once revealed in His Son, is now revealed in His people, if and when they love one another. What a challenge this presents. God's love for the world is shown by our love for one another.

The words do not mean that when we begin to love, God comes to dwell in us, but the reverse. When God comes to dwell with and in us, we begin to love. Thus we see something of God's pattern in these verses. God's love, which originates in Himself (vv. 7, 8) and was manifested in His Son (vv. 9, 10), is perfected in His people (v. 10).

Some day men shall see God as He is (3: 2). In the meantime, let us pray that our lives may reflect something of His beauty, and that in seeing us, they may at least in part see Him.

**"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another" (v. 10-11).**



## Life's Isolations

WHEN Daniel Defoe wrote *Robinson Crusoe* in the declining years of his turbulent life, he was described as "master of the art of forging a story and imposing it on the world for truth".

But as one reads this tale one is surprised to discern the extraordinary philosophy it contains, and its remarkable bearing upon the events of ordinary daily life.

Crusoe, sole survivor of a wreck, was cast by the sea on to a desert island. His courage and ingenuity surmounted the depression of loneliness as he tirelessly toiled to house and feed himself year after year. Then, apprehensive because of a footprint in the sand, he prepared for the worst, only to find Man Friday, whose native skill and knowledge of the island proved invaluable.

One wonders whether the plot of this story was not actually Defoe's own life's experience woven into an adventure-thriller for the inspiration of others.

Many a Christian will confirm that, consequent upon seeming disaster, has followed a fresh vision of God's sure guidance, with a new supply of hope and courage to face the unknown, to endure desert experiences, while relying upon His intervention at the right moment either to bring release or send His messengers of comfort to the trusting heart.

In His wilderness experience our Saviour was tested in dependence, devotion and obedience. He won through triumphantly and angels were sent to minister to Him. It is wonderful to note how God planned for the comforting of His children by enduring precisely the same suffering as they.

He knew the yearning for a kindred spirit to share His sorrows. Perhaps the most plaintive remark ever uttered by our Lord was "Could ye not watch with me one hour?" His nearest and dearest friends were unable to grasp the meaning of His suffering, but by communing with His Father, strength to go forward was provided.



Always His angels are ready to minister to those who endure, and they appear in various guises, breathing thoughts of love, cheer, uplift and boundless supplies of divine grace.

Was Queen Esther, helpless herself in the great palace of plenty, prey to depression when she entreated God to save the people? Did Daniel lose heart because of those midday prayers at his open window which resulted in a lions' den experience?

How did Jeremiah react to his muddy dungeon? He gathered up strength for a further denouncement of the powers of evil. David

wrote a song during his desert experience (Psalm 63). His heart was heavy and sad, his spirit hungry and thirsty for God. Memory only served to sadden him as he thought of days when life had been happier. Yet he lost nothing by his trials. Instead, he became more determined to follow hard after God and to seek shelter beneath His wings in the day of temptation.

Life's isolations are hard to bear. To see the world marching on, counting out its valuable minutes, focusing upon important matters, making plans, while one looks hopelessly and helplessly on, longing to return to the happy whirl, is indeed difficult to endure.

Forget not, however, that it is a privilege to be entrusted with a difficult situation. That is your opportunity for displaying courage, initiative and confidence in divine over-ruling. You are probably placed (on call) ready to succour others who need you, and to be their inspiration for His glory.

*I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.*

Psalm 27: 13-14

## Christian Laymen: 2—LYDIA

by Captain Stanley Walter

WHEN Paul reached Philippi, he could not attend the local Jewish synagogue as was his custom, because there was none. However, he soon discovered an unofficial meeting-place outside the city where a number of women came together to go through the appointed Jewish service of prayer for the Sabbath Day.

One of these women, probably a God-fearer (a Gentile attracted to the Jewish life and teaching) came from Thyatira in Asia Minor. Her name, Lydia, reminds us that Thyatira lay in what had once been the ancient province of Lydia, and this place was famous the world over for its purple dye. As a seller of purple dye and cloth, Lydia would be a wealthy woman, because this purple dye was precious and costly and a considerable amount of capital would be needed for such a trade. The Romans especially valued the purple because kings

and magistrates wore purple robes, and other dignitaries had purple borders on their garments.

Two vital lessons come to us from this brief, yet important, incident in the lives of Paul and Lydia. *First*, God has a place and a work for us to do. Paul wanted to preach in Asia, but the Holy Spirit would not allow him to go into certain regions, and led him instead to Europe. Here his first stop was Philippi. Instead of complaining about the fact that he had not been able to preach where he had intended, he preached Christ to these women, and Lydia became the first Christian convert in Europe.

It is not clear who founded the strong Christian church at Thyatira (Rev. 2:18ff) but perhaps Lydia made a visit to her home city after her conversion and took the Christian message to the place where Paul had not been allowed to preach. Are we as

ready as Paul to proclaim Christ in whatever situation or location we find ourselves, even if it is not what we have planned?

*Second*, let us as Christians follow Lydia's example of hospitality—still a necessary Christian grace. Not only did Lydia urge the missionaries to become guests at her home immediately after her conversion, but when Paul and Silas were released from the Philippian jail, they went straight to Lydia's house. Here they not only received refreshment for themselves, but found the Christian brethren whom they were able to encourage.

Are our homes places of true Christian hospitality where all are free to enter and are strengthened in the faith? Paul's letter to the Philippians reveals a special love for this church. Lydia's kindness, as well as her conversion, must have been an important factor in this relationship.

### WEEKLY PRAYER SUBJECT

Those who do not appreciate their own abilities.

PRAYER: Bountiful Father, giver of all good, let us not be ungrateful in failing to value the powers Thou has bestowed upon us. We thank Thee for the ability to live, which the lowliest among us may possess in whatsoever measure he possesses Thyself.

## Radiant spirit

**P****PROMOTED** to Glory from Vancouver, B.C., where she was a soldier at Vancouver Temple, Mrs. Senior-Major Mary Lydia



Shaw was born in England, and had a Methodist background. A school teacher by profession, she became an officer from a Birmingham (England) Corps, and was appointed to the staff of the International Training College and served there with distinction before emigrating to Canada.

Here Mrs. Shaw met her husband-to-be, Richard Shaw. Following his service in England and France during World War One, they were married in the Parliament Street Corps in Toronto and so began a long and active married life which has lasted five decades.

With her husband, Mrs. Shaw shared appointments in corps work, in social services and finance and her quiet, radiant spirit has had its effect on many a life.

Mrs. Shaw passed away quietly in her eighty-second year and is survived by her husband, Senior-Major Richard Shaw of Vancouver, and three daughters, Mrs. John Henderson of Burnaby, B.C., Mrs. William Snider and Mrs. Francis Moore of California.

The funeral service was conducted by the Divisional Commander (Lieut.-Colonel Wilfred Ratcliffe) assisted by Lieut.-Colonel John Steele (R) and Captain Bruce Robertson.

## Willing Worker

**A****T** the age of eighty-nine years, Sister Elizabeth Guy of Musgrave Harbour, Nfld., was promoted to Glory. A soldier for sixty-five years, Mrs. Guy held the position of Home League Secretary for twenty years and was a willing worker until ill-health curtailed her activities. Her Christian witness remained bright throughout her life. Mrs. Guy is survived by her daughters, Virtue and Mae of Springdale and son, Harold, at Musgrave Harbour.

## Friendly to all

**B****E****C****O****M****E****I****N****G** a senior soldier in 1941, Brother Floyd Tidd gave faithful service in the Bridgetown Corps, N.S. Regardless of the weather conditions, he would be out selling *The War Cry*, stating "There is a message to proclaim". The Drum Sergeant and president of the Men's Club, Brother Tidd was known for his concern and friendliness to all those with whom he came in contact.

The Corps Cadet Sergeant (Mrs. Thelma Mitchell), in her tribute, related how he had made her feel so welcome when she first attended the corps. His home was a happy place also.

Brother Tidd leaves his wife, six sons and one daughter.

Age Six

## Maritimes Warrior

**B****O****R****N** in Saint John, N.B., in 1883, Senior-Major Angus McEachern lived there until he entered the training college and was commissioned as a Salvation Army officer in 1904.



His first appointment was Digby, N.S., and he served in several corps in the Maritimes including Newcastle, N.B., and North Sydney, N.S. Beginning with an appointment at Elmwood, Winnipeg, he served in fourteen centres in western Canada, moving as far west as Nanaimo and Vancouver, B.C. Further work in the Men's Social Service Department and with the Red Shield Services rounded up his service in western Canada.

Retirement came in 1950 from Sudbury, Ont., but this did not mean a cessation from duty and for many years, Major McEachern conducted meetings in a number of corps. Mrs. McEachern was promoted to Glory from Winnipeg in 1939.

In his eighty-third year, Major McEachern was promoted to Glory from Halifax, N.S., but the funeral service was conducted in Saint John Central Corps by the Divisional Commander, Brigadier James Sloan. The Commanding Officer of Halifax Citadel, Captain Gerald Leonard, paid tribute to the life of the Major.

Major McEachern is survived by his son, Bandsman Robert of Vancouver Temple, and daughters Mrs. Victor Merritt (Ethel) of Scarborough, Ont., and Mrs. Grace Tesky of Kenora, Ont.

## Always a Witness

**N****U****M****B****E****R** one soldier on the roll at East Windsor, Ont., Mrs. Mary Beatty was promoted to Glory recently. Born in Glasgow, Scotland, Mrs. Beatty served as an officer in her earlier years (Captain Mary Forsyth) but the past twenty-four years were spent in Windsor.

A faithful soldier and active home league member, Mrs. Beatty always had a witness for the Lord which was maintained during her period of ill health before her passing.

The funeral and memorial services were conducted by Major Lorne Jannison. Mrs. Beatty is survived by her three sons, Malcolm and Albert of Windsor and Archie of Toronto.

## Opposed at home

**R****E****F****E****R****R****E****D** to as a "Mother in Israel" by an officer, Sister Mrs. Mary Blackmore passed away recently at The Salvation Army's Sunset Lodge in St. John's, Nfld., at the age of ninety-four.

Born in Twillingate, Mrs. Blackmore attended the Anglican Church with her parents Sunday mornings, but at night she would go to the hayloft, where she had to hide her Salvation Army uniform because of her father's opposition, put it on and attend the local corps meetings. When her father discovered what she was doing, Mrs. Blackmore was turned out of her home, but years later both of her parents became Salvationists themselves.

After their marriage, Brother and Sister Blackmore moved to Bell Island where Mr. Blackmore became the Corps Sergeant-Major and Mrs. Blackmore was very active in both corps and civic work. Their home was "open house" to officers of all ranks and the comrades of the corps. Upon retirement, they moved to Musgrave-town where Sergeant-Major Blackmore passed away, and his widow later moved to St. John's.

The funeral service was conducted by Captain and Mrs. Walter Wiseman at Musgrave-town, during which Envoy C. Butler, a son-in-law, paid tribute to the life of Mrs. Blackmore. Her grandsons were pall bearers. Mrs. Blackmore is survived by her daughters Elsie (Mrs. Envoy Butler), Edna (Mrs. A. C. Stead), Myrtle (Mrs. Churchill) and a son, Fred. A granddaughter, Mrs. Captain Malcolm Webster, is an officer.

## — Scriptural Crossword Puzzle —

**REFERENCES ACROSS:** 1. Acts 4. 7. Ps. 72. 9 Acts 12. 11. Ps. 88. 12. Ps. 104. 13. Ps. 22. 14. Acts 5. 21. Heb. 11. 22. Gen. 3. 24. Mark 13. 26. Pro. 4. 28. Rev. 21. **DOWN:** 2. Luke 15. 3. 2 Sam. 11. 4. Pro. 20. 6. Rom. 15. 9. Num. 13. 10. Pro. 15. 11. Josh. 2. 15. Matt. 20. 16. Gen. 30. 17. Mark 13. 19. Job. 2. 23. Luke 18. 25. Gen. 5.

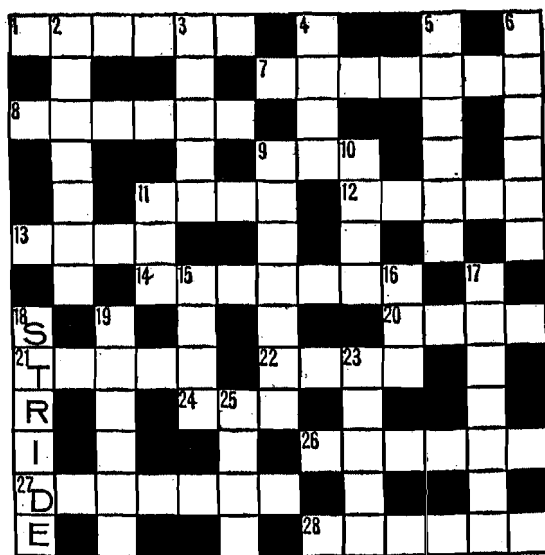
### ACROSS

- Joses, surnamed Barnabas was of this country (6)
- The Psalmist spoke of one of corn in the earth upon the top of the mountain (7)
- It's Mum at the top! (6)
- Upon such a day Herod, splendidly arrayed, made an oration (3)
- The Psalmist said he was "— up, and I cannot come forth" (4)
- These were a refuge for the conies (5)
- "None can — alive his own soul" (4)
- Sapphira fell down and "— up the ghost" (7)
- Another word for 8 across (4)
- Some had this of cruel mockings and scourgings (5)
- Man was sent from this garden to till the ground (4)
- He that endures to this shall be saved (3)
- "Let thine heart — my words" (6)
- A plan (7)
- This of the holy city was of pure gold (6)

### DOWN

- This son took his journey into a far country (7)
- Hittite husband of Bathsheba (5)
- "Wait on the Lord, and He shall — thee" (4)
- To assume (6)
- "Let every one of us — his neighbour for his good to edification" (6)
- "Caleb — the people before Moses" (7)
- A wholesome tongue is one of life, said Solomon (4)
- Joshua sent two men to this out the land secretly (3)
- The householder saw labourers standing thus in the market-place (4)
- Son of Bilhah and Jacob (3)
- "Take heed lest any man — you" (7)
- Dirt turns up in the South East? Take it in your thist! (6)
- Shuhite friend of Job (6)
- Shall not God avenge His own? (5)
- Father of Shem, Ham and Japheth (4)

Where a dash is printed, the missing word is the required solution. Biblical references are given, to be used if needed.



### SOLUTION TO THIS WEEK'S PUZZLE

**ACROSS:** 1. CYPRIUS. 7. HANDFUL. 8. SUMMIT. 9. SET. 11. 17. DECEIVE. 18. STRIDE. 19. BILDAD. 23. ELECT. 25. NOAH. PLEASE. 9. STILL. 10. TREE. 11. SPY. 15. IDE. 16. DAN. **DOWN:** 2. YOUNGER. 3. URIAH. 4. SAVE. 5. AFFECT. 6. 22. EBN. 24. END. 26. RETAIN. 27. DIAGRAM. 28. STREET. SHUT. 12. ROCKS. 13. KEEP. 14. YIELDED. 20. APEX. 21. TRIAL.

The War Cry

# "Meet the Army" Rallies in Metro Toronto

**T**HE Sally Ann in Suburbia" read a Toronto newspaper's account of Metro Toronto's experimental approach to congress - 1968. Meetings were held on Saturday night and Sunday afternoon and evening in three widely separated areas of the city's suburban sprawl. Intensive publicity, door-to-door distribution of records and literature, drew many of the curious and mildly interested to these "Meet the Army" rallies. Leadership was provided by Commissioner and Mrs. Clarence Wiseman and Colonel and Mrs. Emil Nelson with Lieut.-Colonel and Mrs. Gordon Foubister, from the United States. There were eighty-five seekers at the three centres.



ABOVE: The National Director of Evangelism for the United States (Colonel Emil Nelson) and Mrs. Nelson are talking with (right) Elaine Acton and Archie Carmichael before the Willowdale evening meeting. LEFT: Lieut.-Colonel and Mrs. Gordon Foubister, from the United States, shared in the congress leadership.

## Etobicoke

**A**T West Humber Collegiate on Saturday evening, CBC radio announcer Alan Maitland, the emcee, interviewed Major John Ham at the commencement of the meeting regarding the purposes of the weekend effort. Later the special guest, Colonel Emil Nelson, gave a greeting to all those who were making their first contacts with the Army.

The programme included items by Dovercourt Band, West Toronto Songsters, Oakville Triple Trio, Mount Dennis Combo Group, and timbrel and vocal items by young people. Testimonies were given by David Harris, who after leaving prison found salvation and fellowship at Mount Dennis Corps, and Terry Robbins, a high school student from a Salvationist family in Dovercourt.

The Sunday afternoon meeting was piloted by Lieut.-Colonel Willison Pedlar and guest leaders Lieut.-Colonel and Mrs. Gordon Foubister. Musical items were presented by a youth chorus, the Mount Dennis Band and Combo and a piano, trumpet and vocal trio. The cadets' dramatic presentation "Treasures Entrusted", showed the difficulties and joys of witnessing. Lieut.-Colonel Foubister brought a brief message and Mrs. Gordon Jarvis spoke of her experiences in Hong Kong as a member of the Salvationist Youth Service Corps.

A full hall, a warm and happy Salvation Army meeting and a forceful message—these were the Sunday night ingredients as forty-two people knelt at the Mercy Seat. The Divisional Commander (Lieut.-Colonel Alfred Simester) led the meeting and musical items were presented by the Dovercourt Songsters and the West Toronto Band while the Mount Dennis Combo led a sing-along. A young person, Bob Pitman, testified and just before Commissioner Wiseman's message John Llewellyn of West Toronto sang. In basic language the Commissioner spoke of the human need of God. There was a ready Mercy Seat response.

## Willowdale

**W**ITH over eight hundred people gathered at each meeting, the Earl Haig Secondary School, Willowdale, was the venue for the northern and cen-



tral sections of Metro. Bruce Marsh, well-known CBC radio and television personality, piloted the Saturday evening meeting, interspersing some well-chosen comments and humour between the varied items.

The emphasis for this gathering was upon meeting the youth of the Army. Among the features of the evening was a youth chorus and the North Toronto Youth Band plus a representative timbrel group. Visiting guests for the weekend were the Christian Minstrels, a combo group from Chatham. These young people did not confine their activities to the programme only, for after the Saturday night event, they held an open-air meeting in a nearby plaza where young people often congregate.

Lieut.-Colonel Gordon Foubister, in a brief message towards the end of the evening, emphasized that the Army's ministry is still the same today as it was 103 years ago — reaching people with the message of God's love and Jesus Christ who brings peace to the hearts of men.

Commissioner Wiseman led the Sunday afternoon meeting during which Alderman Joe Gould, on behalf of Mayor Robert Service of North York, brought greetings from the borough. The Earls-court Band and a united songster brigade were featured, together with other vocal items. Vernon Roy spoke of the hold gambling once had on his life but how, through hearing an open-air meeting downtown, he entered a Salvation Army hall and accepted Christ as Saviour. Gaston Hyderdahl, a recent convert, testified to the difference Christ had made in his life.

With the Toronto Temple Band and a united songster brigade giving musical support, the Sunday evening meeting was led by

the Staff Secretary (Colonel Frank Moulton). Mary MacInnis and Robert McCullough gave their testimonies. The Mercy Seat was lined several times after a message by Colonel Emil Nelson, many of the seekers being young people.

## Scarborough

**O**VER a thousand people, many of them from the neighbouring area, crowded into the Cedarbrae Collegiate Auditorium in Scarborough for the Saturday evening phase of "Operation Friendship".

Preliminary music was supplied by the Scarborough Citadel Band, which later played the march "Celebration". The programme, under the direction of CBC announcer Frank Willis, included a well-executed timbrel drill (leader June Fletcher), a scriptural presentation by representative cadets, and testimonies by Lois Gray, Peter Ferguson and Ken Bonnar.

Music with a beat was featured by the East Toronto "Crescendos", who had played that afternoon in a nearby shopping plaza, attracting large crowds. Commissioner Clarence Wiseman reminded the attentive audience that "power to live life to some purpose is found in Christ". Following a vocal solo by Mrs. Captain David Hammond, the Danforth Songsters concluded the programme with the "Battle Hymn of the Republic".

The East Toronto "Crescendos" returned for the Sunday afternoon programme, again presenting the gospel message in a modern idiom. The Scarborough Songsters set a lively pace in their initial item, accompanied by a

brass ensemble, and under the chairmanship of Colonel Emil Nelson this spirit of enthusiasm prevailed. The youth band occupying the platform was directed by Bandleader Fred Creighton and played "Fill the world with music" and "Scotian Glen".

A pianoforte solo by Bandsman Phillip Franco of East Toronto, "Nocturne in Eb Minor" and a vocal solo by Cadet James Lau of Hong Kong were well received. A highlight of the afternoon was a fast-moving Bible quiz, directed by Y.P.S.-M. Ray Langfield, following which the songsters presented two inspirational items.

The Sunday evening meeting was directed by the Chief Secretary (Colonel Leslie Russell), and featured Lieut.-Colonel Gordon Foubister of Chicago as the guest speaker.

Musical support was provided by the East Toronto Songsters and the Danforth Band, while Songster Leader Eric Sharp soloed. Vibrant testimonies were given by C.S.-M. Jim Charlton of East Toronto and Mrs. Gloria Boutcher of Cedarbrae. Following Lieut.-Colonel Foubister's message, seekers quietly made their way to the Mercy Seat.

## ● weekend by over-sixty octet

**A** SUNDAY featuring the over-sixty club was held at St. Catharines, Ont. (Major and Mrs. Cyril Frayn) when the men's octet vocal party from the North Toronto Over-Sixty Club led the meetings.

Of the many members of the St. Catharines club in attendance, a number were non-Salvationists who do not normally attend the Sunday meetings. Several vocal selections were brought by the group throughout the day and the messages were given by Brother H. Greenaway and Brother Alex McMillan. Other members of the group gave personal witness in the meetings. At the conclusion of the salvation meeting, the group sang several old time novelty numbers at the request of the congregation.

- more than two hundred seekers
- premiere of "Take-over Bid"
- workshops, music and discussion

# YOUTHINK

Newfoundland youth Congress draws over 800 delegates. more than 200 young people. "Take-over Bid" sets spirit



IT was a chilly, grey weekend, with the sun playing hide-and-seek between low, scudding clouds. And when the sunshine did appear it did nothing to lessen the bite of constant winds blowing in from the Atlantic.

But something happened in St. John's, Newfoundland, on Thanksgiving Sunday night. In the brand-new and massive Booth Memorial High School complex of buildings over two hundred people knelt at an improvised Mercy Seat which was set up in the gymnasium.

A bit of Salvation Army history was made in the historic old seaport. The already vital Salvation Army in Newfoundland received an injection of new life and youthful fervour. The occasion was YOUTHINKUPON - 1968, a youth congress organized by the Provincial Youth Secretary (Major Albert Browning) which attracted over 800 young people from all parts of the Island.

There were workshops, discussion groups, a "happening" and a Canadian first—the production of "Take-over Bid", a Salvation Army youth year musical. Guest leaders for the meetings were Commissioner Charles Davidson from International Headquarters and Captains Earl Robinson and Maxwell Ryan from Territorial Headquarters.

## Friday

THE first meeting of YOUTHINKUPON - 1968 was an open-air meeting held in the ultra-modern Avalon Shopping Mall, an extremely up-to-date commercial complex situated in one of St. John's new residential areas. The Salvationists set up microphones at the main intersection of the indoor foyer and for over a hour presented to the crowds of listeners the gospel of Jesus Christ. Major Wm. Davies emceed the proceedings and most of the music was provided by a combo from the Gambo Corps. Testimonies, vocal and instrumental music, sing-along and short messages made an impact on the constantly changing group of bystanders. Cadets and young Salvationists infiltrated the crowd inviting young people to YOUTHINKUPON.

## Saturday

ALL through the night delegates arrived, by bus, car and train and even though on Saturday many looked tired all seemed eager to become involved in their own congress. The youth delegates spent Saturday morning touring St. John's by bus while others gathered for a private workshop on "Youth and Evangelism today". The Provincial

Commander (Lieut.-Colonel Arthur Pitcher) gave a keynote address, Commissioner Davidson made some observations and then the large body broke into four smaller groups for discussion. A plenary session followed.

More than fifty young people met at noon in St. John's Citadel for a Future Candidates' Fellowship dinner. Commissioner Davidson and Captain Robinson spoke and after the meal there was some discussion among the young people.

Workshops (organized by the Training Principal, Major Edward Read) were "in" for the afternoon. There were nearly twenty held in various parts of the school and as well in the adjoining Dawson Elementary School. Topics ranged from Youth and Education, Youth and Reading, Youth and World Vision to Youth and The Salvation Army, Youth and Commitment, Youth and Careers. The combination of lecture/discussion along with rotating groups gave maximum exposure and involvement.

The S.A.S.F. (Salvation Army Students' Fellowship) held a supper meeting and the large group, representing some 300 Salvationist students at Memorial University and other institutions of learning, listened to several talks. President Rick Browning chaired the meeting.

THE house lights were dimmed on Saturday night as piano and drums picked up the rhyth-

mic and haunting theme song . . . "We want a take-over bid . . ." Then ten weeks' rehearsal, planning, praying and undoubtedly a lot of sweating exploded into sound, colour, movement and message — Take-over Bid! Only one person in the vast audience had seen the production before. Commissioner Davidson had witnessed it in Scotland. His comment: "This is the best production I have seen — it moved me tremendously".

The overwhelming impression one got was that of vitality, boundless enthusiasm and the sheer exhilaration which came from these young, committed Salvationists proclaiming a contemporary message. There were moments of extreme emotion when the Holy Spirit moved very near. The hopelessness of the young tough who wanted to find God but could not get anyone to help him, and the soliloquy of the hall-keeper about miracles, indeed set the spiritual tone for the Sunday's meetings. Congratulations to the co-producers Captain Shirley Rowsell and Roy Chaytor and to musical director David Orsborn as well as a host of other workers!

But the day was not over yet! The chairs were moved into small circles—coffee house style. The happening rounded out the rest of the day and led into the wee hours of Sunday morning. Three of the leads from "Take-over Bid", Rick Browning, Don Osmond and Marie Hiscock, perched on high stools and emceed the happening. There was a blend of traditional brass and vocal music and combos, folk and sing-along. Several of the groups had a very good sound and the youthful audience "ate it up" enthusiastically!



## Sunday

USING biblical imagery Commissioner Davidson spoke during the holiness meeting of the "old wine" of the gospel and its place in the "new bottles" of youth. Don Osmond led the singing and testimonies were heard from Bertha Pretty, Doreen Knee, Eli Stuckless and Clarence Bradbury. Captain Maxwell Ryan gave a short talk and Carol Penny sang.

The Sunday afternoon YOUTHINKUPON missionary meeting opened to the strains of the Ode to Newfoundland, "When sun rays crown thy pine-clad hills . . .". Then the vast audience was gripped by the dramatic opening frames of the Salvation Army film, *Blood of the Martyr*. The delegates heard taped messages from General Frederick Coutts,



# KUPON-1968

- calls to Africa and Jamaica
- ham radio station
- "Hallelujah wind-up" on Sunday

gress, YOUTHINKUPON - 1968,  
Thrilling Mercy Seat scenes as  
people make decisions for Christ.  
ual tone for weekend meetings.



TOP RIGHT: Some of the cast of "Take-over Bid" in action during the Saturday evening production. In addition to the producers, Captain Shirley Rowsell and Roy Chaytor the following people were involved. David Orsborn—musical director; Frank Hallett and Mrs. David Osmond—accompanists; Robert Osmond—percussion; David Dawe—lighting; Ray Rideout—stage manager; Captain Stan Anthony and Mrs. F. Hallett—prompters; Captain Barbara Voysey and Mrs. R. Seward—make up. LEFT TOP: Captain Linda Hussey (right) sees that Mrs. Captain Ray Stratton and others are registered. LEFT BOTTOM: The Provincial Youth Secretary (Major Albert Browning) watches as John Mufford operates a ham radio station which was set up during the youth congress events.



boarded cars and buses for the long trip home. On the Monday night there was a public presentation of "Take-over Bid". There was a change of pace in the presentation by the cast, due mainly to the differing receptivity of the audience, but the same clear, bright, compelling and spiritually moving message came through.

During the meeting, as earlier in the weekend, certificates of ap-

preciation were presented to the many organizers of the youth congress; Major and Mrs. Browning received a standing ovation from the young people for their efforts.

Newfoundland can be proud of YOUTHINKUPON - 1968. The people who did all the hard work know that their efforts were not in vain. The Lord gave the increase!—M.R.

## ● Mercy Seat lined during Timmins anniversary

THE fiftieth anniversary of Salvation Army work in Timmins, Ont. (Auxiliary-Captain and Mrs. John Hadley) and area was held recently under the leadership of the Field Secretary (Colonel Leslie Pindred) and Mrs. Pindred. The Divisional Commander (Lieut.-Colonel Charles Sim) and Mrs. Sim, together with Captain and Mrs. David Howell of Barrie and the Barrie Band, also participated throughout this important weekend.

With emphasis upon the young people, a meeting broadcast and a community salute to the Army, it was a busy occasion but the climax came after the message Sunday evening, brought by Mrs. Colonel Pindred, when the Mercy Seat was lined with seekers including some people who had been away from the corps for a number of years.

The Saturday evening welcome and youth rally involved young people from other churches as well as the special guests for the weekend. A social time after the meeting was held when the anniversary cake was cut by the oldest soldier, Mrs. W. Hocking.

Sunday morning, the holiness meeting was broadcast, the message being brought by the Field Secretary. A salute to The Salvation Army was held that afternoon by the neighbouring community of Porcupine. After a parade in which such groups as the St. John Ambulance, Canadian Legion, Sea Cadets, and Air Cadets participated, greetings

were brought by the mayor and reeves of the surrounding townships as well as the local Member of Parliament in a special programme held in the Timmins Community Building.

During the Sunday evening meeting, three new senior soldiers were sworn-in. Throughout the weekend, the hall was filled to capacity for each meeting.

## ● new converts at Metro corps

SEVERAL new converts have been recorded recently at Lakeview Corps (Captain and Mrs. John Carew). Commencing the calendar of fall events was a rally day meeting during which the young people from the various corps sections participated. During home league week a pot luck supper was held and on the Sunday, Major and Mrs. Samuel Moore conducted the meetings. The day concluded with a fellowship hour at which Major Moore showed coloured slides of the Army at work in Guyana, South America.

Another informative meeting took place on a recent Monday when Captain David Hammond, Secretary for the Council of Evangelism, met with the soldiery to present the Partnership in the Gospel programme.

Commissioner Clarence Wiseman and Major Joseph Craig. Roy and Frances Chaytor told, through slide, tape and verbal commentary, something of their experiences in Rhodesia as members of the Salvationist Youth Service Corps. There was a musical package: euphonium solo from David Brown, vocal solo from Captain Robinson and items from the Corner Brook East Combo.

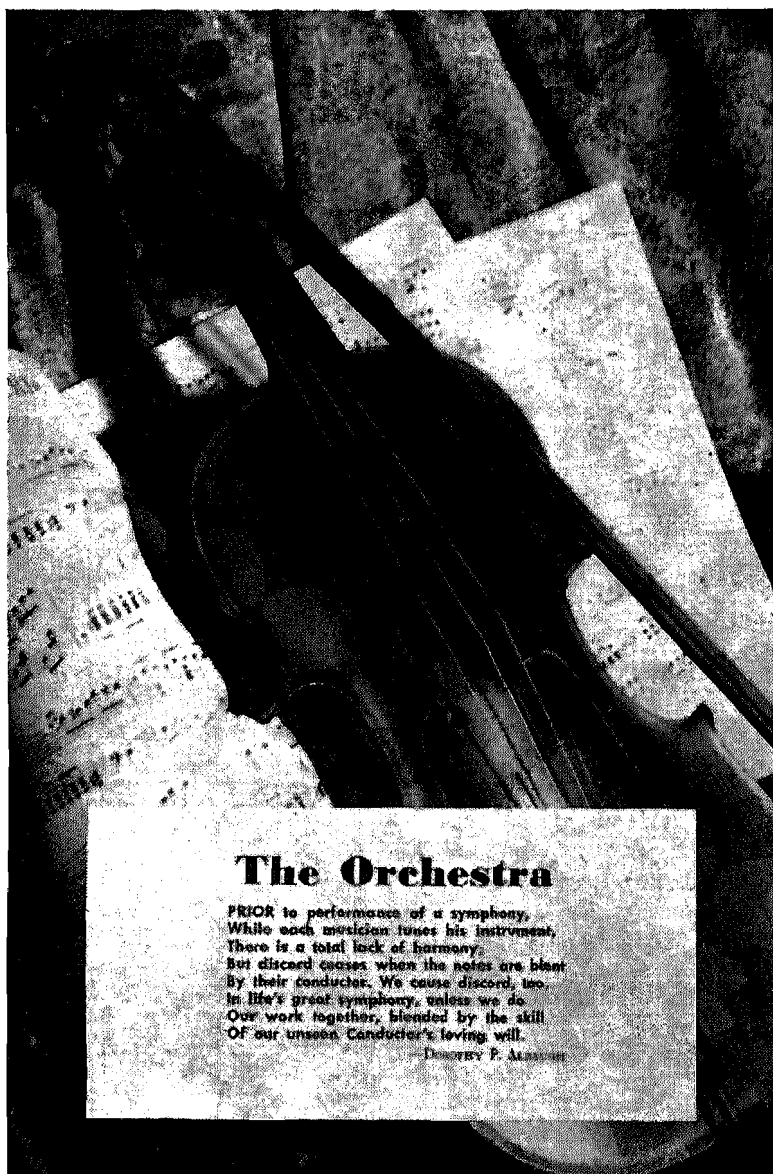
A highlight of the afternoon was two live telephone calls from the auditorium to Captain Evans, an English officer in Rhodesia and to Major Fred Mills, a Canadian officer in Jamaica. Major Ed. Read was anchor man on the telephone.

David Osmond again led the singing in the salvation meeting while Captain Robinson gave a short talk. Captain Shirley Rowsell sang and the Commissioner brought a brief and timely message. The prayer meeting, under the leadership of the Provincial Commander, was commenced by 8:15. It didn't end until 11:15 p.m.!

Certainly there was emotion during this time—much of it and unashamedly too. But there were many thoughtful and life-changing decisions made at the rows of chairs. Three corps officers from different centres shared in the prayer meeting leadership as through prayer, chorus and entreaty the claims of Jesus Christ were presented. Near the end of the gathering the mood changed and an extremely tall, thin young Salvationist boy grabbed the Salvation Army flag. Urged on by rhythmic hand-clapping and singing, many young people and officers marched around the school gymnasium, singing praises to God.

And away from the noise and excitement of this battleground were the counselling rooms where, in quietness, the seeker received further counselling and guidance.

This was the last meeting of the youth congress for most of the young people as Monday morning, Thanksgiving Day, they



## Band Music of Yesteryear

THE question of what the bands should play was a problem in the early years of The Salvation Army and one that was not solved in a day.

Between 1878 and 1882, bands which were being formed in great numbers had to procure their own music by whatever means they could.

While there were few men capable of composing and arranging the music, a local man here and there, with a little more knowledge than his comrades, would prepare copies of pieces considered suitable for use.

These arrangements, if thought successful, were sometimes asked for by other bands, copied and used.

This worked for a while, but when bands began to congregate for united festivals, the difficulties presented by such a haphazard state of affairs were quickly realized.

This led to the publication in 1882, of *Band Music for The Salvation Army*, printed on stiff cards, each set containing eight

tunes and sold at about ten cents per instrumental part.

About a dozen of these cards were published at irregular intervals, but the publication was not successful.

### Music with a Purpose

IT has long been a regulation that Salvation Army bands should play only music especially published for the proclaiming of salvation.

In 1896, William Booth felt that a special board should be formed to administer and control musical output and to be directly responsible to him for this and other aspects of musical activity.

In recent years, Territorial Music Boards have been formed in Australia, Canada, the U.S.A. and Holland and, in some instances, separate journals are published. But in the main overseas musicians play music published in the *Band Journal* and authorized by the International Music Board.

## Praise-making in Music

Ways and forms of expressing our feelings,  
by Brigadier W. B. Thornett

NO word in religious life and worship is more expressed than that of praise. Petitions of prayer, songs of rejoicing, public witness and Bible expositions illustrate this. And in the Army we appear to excel in our praise-making, especially in music.

The Bible teaches us to understand the time, purpose and place for the praise of God. Thus Psalm 150 exhorts us to "praise God in His sanctuary; . . . in the firmament of His power . . . according to His excellent greatness".

And of special regard to *musicians*—"with the sound of the trumpet; with the psaltery and harp . . . with the timbrel and . . . stringed instruments and organs . . . upon the loud cymbals".

And in a call to the whole universe the Psalmist declares:

*Let every thing that hath  
breath praise the Lord,*

a reminder, perhaps, of the well-loved song of Isaac Watts:

*The whole creation join in one  
To bless the sacred name  
Of Him that sits upon the  
throne,  
And to adore the Lamb.*

There are, of course, many ways and forms of expressing our feelings. We speak of the praises of human friendships like that of Jonathan and David, or extol some work of art like Holman Hunt's great masterpiece, "The Light of the World".

### Deeds of Valour

We cheer deeds of valour such as the conquest of Everest by Sir Edmund Hillary and his companions, or the achievements of space-men evoke feelings of wonder for those who hazard their lives in the cause of progress.

In our Organization kind friends eulogize our work. Musicians are complimented and their standards of performance acclaimed by the public. All of which is good for, as the lines suggest,

*Words of praise are like drops  
of rain,  
They make the good things  
grow.*

That praise has its dangers is only too self-evident when we think of some who, perhaps, in moments of exhilaration, have allowed the soul to be diverted from

the path of duty; more especially if appreciation has been focused upon achievement rather than upon service. A verse from Song No. 116 may clarify the matter and keep us humble in His sight:

*And every virtue we possess,  
And every victory won,  
And every thought of holiness,  
Are His alone.*

Appreciation and respect for achievements and talents are not only human but advisable in a society seeking advancement, with higher standards of efficiency and rewards, whether it be in the realm of commerce, industry or education. Much more important to the servant of God, however, is the realization that all gifts and graces come from a divine source and are freely bestowed upon mankind.

Horatius Bonar, in that wonderful song of praise, expresses the thought in the prayer:

*Fill Thou my life, O Lord, my  
God,  
In every part with praise,  
That my whole being may pro-  
claim  
Thy being and Thy ways.*

Feeling frustrated and depressed one Sunday morning, a comrade mused upon whether a life of service had been worth while or ought he not to give it up. Even the heart-searching appeal by the leader had failed to encourage a response or bring relief.

As so often happens, a benediction song achieved what other means had apparently failed to do. It was Song No. 472, *Saviour, I long to be nearer to Thee*, and as the leader outlined each verse, laying stress on showing the Saviour to a dying world, light began to break in upon the gloom of a troubled soul, revealing the true purpose of a sanctified life, and urging the soul on toward a life of victory in Christ.

In glad surrender he joined in the well-known lines of verse three:

*So shall my moments flow  
In praising Thee,  
For Thou hast never failed  
To strengthen me.  
Filled with the Holy Ghost,  
Saved to the uttermost,  
In Christ alone I'll boast  
And forward go.*

"Let everything that hath breath praise the Lord."

# INTERNATIONAL SURVEY

## No one Cared!

*CAPTAIN RODNEY SMITH tells a heart-rending story of life in Argentina.*

"SHE is over here," said the leader of the group of grim-faced men who had come to meet us on our Sunday visit to the shanty-town.

"She died yesterday," he informed us, as we followed him through the deep mud that squelched over our boots.

"We do not know what to do with her as the police will not come and the priest will not give her the blessing," he panted, and cursed under his breath as he slid about in bare feet.

We had sensed that there was an absence of children. They usually ran down the lane cheering and whooping whenever they heard the sound of our motor scooter. The men weren't playing football, either, and the "rich" few that had transistor radios had them toned down.

We reached the hut after passing through a maze of shacks, with cur-

tained spaces for windows, where children peeked with their dirty faces for a curious look. It was a dismal place. Figures, at first glance only shadows, lounged against the crudely papered interior sipping cheap wine. The superstitious, standing by the body, crossed themselves as my bandsman friend and I entered.

The body was under a piece of sacking, forsaken now as it had been for most of its life. For thirty-six years she had wandered from shanty to shanty with different men, gambling and drinking her way to this final tragedy, crippled with pain and prematurely aged. She had died of alcohol poisoning without the care of doctor or comfort of relatives.

The problem facing those in the hut was how to dispose of her body. The police would not come . . . too

*(Continued in column 4)*



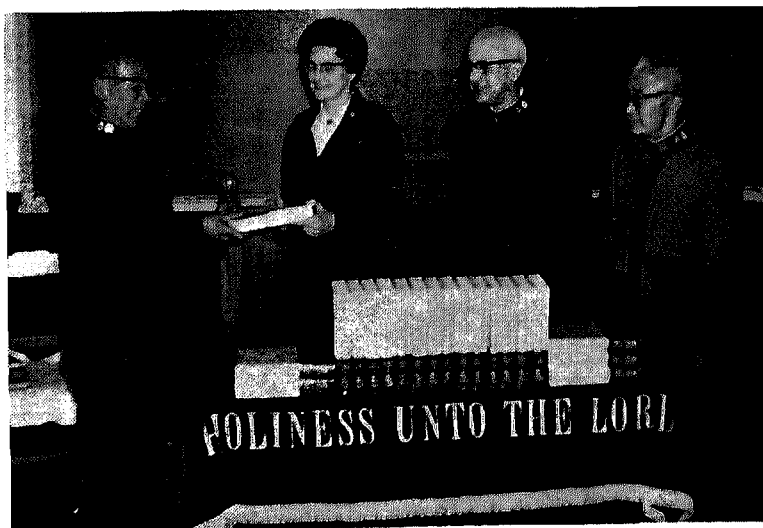
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▲ 3

▼ 4



1. Seen with Major Barbara Powell, a British officer serving at the North-Eastern India T.H.Q., are fifteen young people sworn-in as senior soldiers in Calcutta Central, where the Major is Corps Cadet Counselor. 2. On the Boulevard St.-Michel, French Salvationists set up a stand for the sale of Bibles, immediately after the disturbances in the Latin quarter of Paris. More than 100 copies of the Bible and New Testaments were sold. (Photograph: Roger Villet). 3. The need is still great in Taiwan and scenes similar to this can be found frequently as, at different centres, hundreds of children gather four times daily for their milk and nutritious biscuits. The mobile canteen was a gift from The Netherlands. 4. Captain Irene Davis (a Canadian) presents a set of encyclopaedias which were donated by the Grolier Ltd., to the Training Principal for Korea (Lieut.-Colonel Paul Kwon) as the Territorial Commander (Lieut.-Commissioner Leslie Rusher) and the Chief Secretary (Colonel Chang Oon Yong) look on.

*(Continued from column 2)*

much work with investigations. The undertakers required \$120.00 at least and that sort of money is unknown in these shanties. So they waited for the Army, or at least for the five members of it who came regularly to visit them with biscuits and Bible stories, clothes for the children and nails for mending the roof.

It took three hours of riding around Buenos Aires before we were able to arrange a municipal burial free of charge. Then our faithful Sergeant-Major conducted a simple service, while the watching wailed and lit their cheap candles.

"Many, many thanks—and travel well!" was the greeting that the men gave us as we departed.

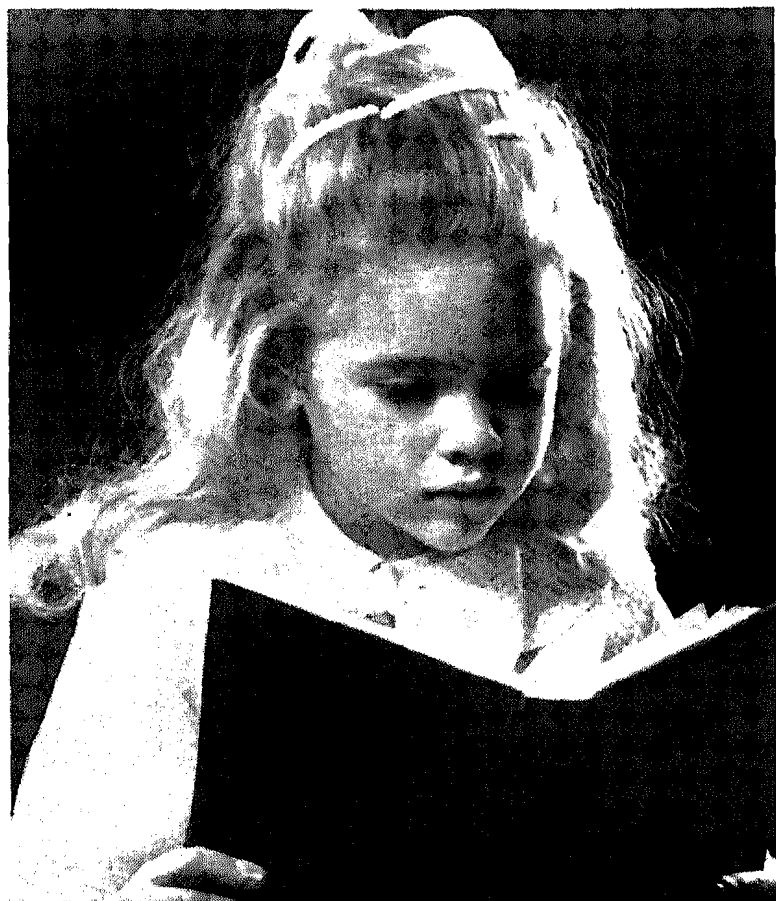
We prayed that what happened to that woman might not often be repeated. We prayed that our willingness to help might be rightly interpreted as a genuine desire to show Christ's likeness in a place where they know Him only by the mosaics on the church wall.

The transistor radios were blaring when we left, and the children ran out from behind the shacks. The thud of bouncing ball was heard from the pitch as men ran and fought in happy combat.

The Army had been, and all was well!



# home page



**Y**OUNG Canada's Book Week will be observed from November 15-22 with the theme, "Stay on Top with Books". The Canadian Association of Children's Librarians feel that today, more than ever, boys and girls need the comfort and security to be found in their literary heritage. Young Canada's Book Week is their opportunity to explain to adults why they believe that reading is important for children and to suggest ways in which you can lead your child to become a good reader. It is important that what is prosaically called "the reading habit" be established early because the pattern of adult life is formed in childhood, and gradually takes its shape from impressions made on the mind of the boy or girl. How are these impressions made?

Even though the child is not born with a printed questionnaire in his little hand, he certainly is equipped with a sense of curiosity that seeks answers to hundreds of questions every day. This insatiable curiosity is imagination at its most active, and we must turn to books if we are to nourish it and direct it to a worthwhile end; the mind as well as the body must be fed properly.

The child who has read widely will reach maturity with a background of broad interests and will have a vocabulary that will serve him well in any occupation or profession. A good reader has come to enjoy language for its own sake and has many advantages in the world of practical

affairs, as well as for his leisure hours.

There is a pattern to be followed by those who wish to have a child become interested in reading. It is best if one is an avid reader oneself because then the pleasures of reading are obvious to the child, but whether you are a reader or not, please share with your child the books that belong to him. Be sure that there are always books for him; library books and books of his very own.

Begin with a collection of Mother Goose Rhymes and share them with the child as soon as you can hold him in your lap. Play "Pat-a-cake, pat-a-cake, baker's man" or "Ride a cock horse to Banbury Cross" or "Rock a bye baby in the tree-top". Let these beloved rhymes be part of his babyhood. The repetition of sounds and the accompanying action delight the baby and although, of course, he doesn't suspect it, he is beginning to enjoy reading!

These rhymes are an introduction to poetry and children respond with delight to rhyme, pattern and the beautiful word pictures. A child who has learned to love poetry will always have resources outside himself and can escape to a world of beauty and imagination even while performing monotonous tasks.

At three or four years the child's interests expand beyond the nursery and his response to picture books will be enthusiastic. This is the time for *Peter Rabbit*, Beatrix Potter's wonderful tale of

## Stay on Top with Books

the little rabbit who disobeyed his mother. After the child has started to go to school, and his mind has begun to develop beyond the home environment, his interest will be held by fairy tales, myths and folklore which originated in the childhood of the race itself. They have been told and re-told for every new generation of children and in every country. Poetry, good picture story books, fairy tales—in no other form of literature are beauty and wisdom blended so happily.

Even after he can read for himself, a child will often find deep pleasure from having his mother or father or someone in the home read to him stories of real life adventures.

Read aloud to your children as regularly as you can. The end of the day is a good time. You can thus bring each day to a close with a sense of being together that the sharing of a good book makes very dear. This is a heritage that belongs to children where ever they live. In all their growing-up time, there will be memories of father and mother

reading their own books and sharing this pleasure by gifts of books especially for the children. The heart of today's child is besieged by so many ugly and frightening thoughts that he desperately needs the beauty to be found in poetry and fantasy, where truth is expressed in clear and simple language.

There is one more aspect of reading to children that includes these and is added to them. Good books are like a treasure-house that contains the heritage of all time. They show us tolerance for what is different, forgiveness for what has hurt, compassion in sorrow, and humour that is one of the saving graces.

In the years to come, the child who has explored this treasure-house with you will remember the warm companionship of those visits, perhaps as a teacher who reads to the class, as a librarian who shares the library books with many children, or as an adult in any close relationship with young boys and girls. You are generous to them and to yourself when you pass this heritage to a child because the treasure becomes richer whenever it is shared.



Made an honourable member of the Owen Sound Over-Sixty Club recently was Mrs. Alzina Huston, a resident of the Galbraith Nursing Home. Mrs. Huston was 101 years old last May.



# MAGAZINE features

## CHANGING THE GUARD

*Stately ceremony conducted on Ottawa's  
Parliament Hill with colour and precision.*

THE colour and precision of an ancient military ritual comes to life on Parliament Hill as members of Her Majesty's Canadian Guards perform the ceremony of Changing the Guard. The guard is mounted over Rideau Hall on Sussex Drive, the residence of the vice-regal representative, the Governor-General of Canada.

Each guard consists of one officer and forty non-commissioned officers and guardsmen. A colour party escorts the Queen's Colour or the Regimental Colour. The regimental band and the corps of drums, or pipes and drums are also on parade.

The ceremony on Parliament Hill includes an inspection of dress and weapons by the Adjutant, the parading of the Colour through the ranks of the new guard and the exchanging of compliments between the old and the new guards. As the guards march off, they pay compliments in turn to the Adjutant.

From Parliament Hill the new guard proceeds to Rideau Hall where the relief of sentries takes place. Up to this time, the sentries are from the old guard, and following relief they are dismissed until their next duty. Guardsmen on sentry duty are



To the sound of skirling pipes and military drums, the old guard turns over the keys of Rideau Hall, home of the Queen's representative to Canada, to the new guard in a ceremony as old as Canada itself.

forbidden to converse with or acknowledge any person except in the line of duty.

The type of uniform worn by the regiment was last worn in field operations by British troops

during the Nile Expedition of 1884. While the uniforms are of similar appearance, each rank has its own distinguishing insignia.

—Panoramically Parkdale

## The Houses of Parliament

*Canada's Seat of Government*

SEDATE, dignified, proud and impressive, Canada's massive stone-built Houses of Parliament in Ottawa are a medley of historical facets, pageantry, contemporary government and eye-catching whimsical detail.

From sparkling summertime scenes of red, green, gold and silver, when the Canadian Guards on parade, with brass bands and fife and drum, ceremonially march past with the ramrod-stiff Peace Tower taking the salute in the background, to the reverent stillness of the chamber containing the nation's Book of Remembrance, these buildings are a living symbol for all Canadians.

Here are the commons and the senate, prim and churchlike when deserted between sessions, crackling with debate when at work, thundering in crisis, heavy with pomp during time-honoured formalities. Here also, is the Parliamentary Library, so richly appointed and superbly panelled

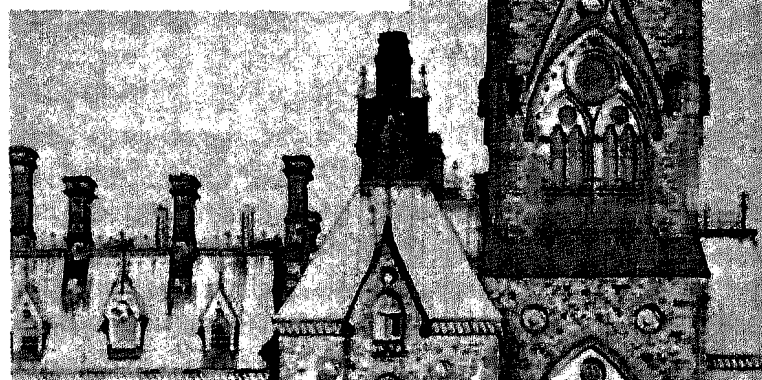
that human thought and study must surely touch upon the truths it seeks, and nearby, the reading room where silence rules amid the rustle of newspapers that come from the Avalon Peninsula to seaward of the Rockies and the distant northern wilderness of Yukon.

Among these splendid features are others less obvious, but intriguing to the curious. Fossils imprinted eons ago in the quarried rock that forms the walls and stairways, strange gargoyles playing mandolins in cornices, creatures from other worlds snarling their rage at mythical enemies, cherubs and carved owls regarding all from vantage points atop fluted column and ornate doorway, the heads of kings and queens of bygone eras and many other treasured, perhaps half-forgotten, symbols and designs from ancient heraldry.

The whole, from the new Centennial flame and the weathered

wrought iron railings along the walls outside, to the public gallery and the speaker's chair in the actual chamber of government itself, up to the graceful maple leaf flag rippling confidently in the breeze high up on its staff on the Peace Tower's apex—these are Canada's fine and proud Houses of Parliament.

(Right) The tower of the east block, one of Parliament's Gothic-revival architected buildings.



# ARMY accent

## Salvationist Youth Service Corps



**WHAT** did it cost the Canadian Territory to send our Youth Service Corps delegates overseas? What did it cost the divisions, the corps, the individuals? When all is computed, it might be staggering in dollars and cents. But then, we end up with a correct total but the wrong answer.

What makes a university student or graduate waive the compelling need to refill his pocket-book? What makes him choose absence from home, adjustment to the unfamiliar? Is it just a desire to travel, an opportunity to increase experience?

These, and many other questions may rightly be asked now that the planning, promoting, financing and preparing have passed. What did this summer of service really cost?

Having worked in the various preparatory stages, observed first-hand one of our delegates serving in Panama and interrogated five delegates on their return, the answer to that question for me is inescapable. Listening to their thrilling accounts, one detects a re-occurring witness . . . "I can

never be the same person again." They know the cost for they have paid it . . . "JUST DYING . . . TO GO." The implications are hard to capture in words but our delegates have measured their content and meaning a thousand times over during the past summer and experienced the truth declared by our Lord "Whoever

ate worth the value of our delegates "just being there" WITH young people in another land? Becoming identified with their problems, their environment, their need far surpasses word and deed.

This "WITH-NESS" in a small band or singing group, a journey by bus, an outing or any other aspect of routine living, is im-

strument or new scales on his brass horn. . . . All these and more testify to the "giving" capacity of our young people overseas.

"SHARING"—It is difficult to determine who is richer for "sharing" experiences culturally or spiritually—our delegates or recipients in other lands. Certainly, minds and hearts have been opened as fresh discoveries emerge from shared conversations. A bus ride in company with eager young people soon loosens both tongue and heart as comparisons are made and probing questions dissipate pride of materialistic accomplishment. This "sharing" was also appreciated by Canadian officers overseas who expressed great pleasure at conversing in "Maple Leaf" thought-forms and hearing news from home first-hand.

What of our delegates now . . . and in the future? Are there dividends beyond dramatic stories, interesting slides and exciting diaries? Their own witness leaves little doubt . . . something HAS happened to them . . . something that makes it impossible to be the same person again for they were and are "JUST DYING . . . TO GO" and in "dying" they found "LIFE!"

### Just Dying . . . To Go

by Major Roy Calvert

will lose his life for My sake and the gospel will find it".

"Just dying . . . to go" is not without its blessings to others as their stories reveal. No doubt, evaluations received from the territories in which they served will confirm the truth of this statement. To these I would add three personal observations formed while evaluating first-hand in Panama.

"WITH-NESS" — who can compute in language of appropri-

measurable. "With-ness" bridged the gulf of cultural difference, language and prejudice when words were useless and deeds inappropriate.

"GIVING" — Each delegate took an endowment of ability which may or may not have drawn applause in Canada. But their free giving of such abilities set in motion desires and aspirations which, even now, continue to develop in a multitude of locations throughout the world. A student's thoughts excited by new ideas, a young person's body again active through healing knowledge, a budding musician now master of new chords on his string in-

Captain David Hammond describes his impressions of

### TAKE-OVER BID

**"TAKE** your seats for the fabulous youth year musical, Take-over Bid"—thus were we invited by the programme cover to prepare for two and a half hours of musical challenge and pleasure. It was at the specific request of the General that the West London Division was asked to present a musical at the British Youth Congress, clearly by young people, about young people and for young people. Written and directed by two young Salvation Army officers, Captain John Gowans (words) and Captain John Larsson (music), the Take-over Bid tells by song and dialogue the story of some typical Salvationists who were disgruntled by the leadership of tiring and decaying local officers. They wanted to take over now! In the process they learned some very important lessons: (1) when they did take over in their own strength the end result was failure; (2) what they really needed was to be taken over by the Holy Spirit; and (3) when the Holy Spirit took them over, there came an awareness that the mature expression in the corps was needed as part of the team.

For my part, I found the mus-

ical both entertaining and inspiring. The eighteen new songs which form the heart of the production are capable of singing themselves through our ministry for a long time to come, and fill a need for a simple, singable type of song we often lack. The acting, although obviously on the amateur level, was always credible and believable. The young people themselves were caught up in the real spirit of the play, and it communicated itself throughout the entire congregation, until it lifted everyone from his seat and the cast were treated to a standing ovation. The final song of benediction was on everyone's lips as the congregation filed out of the doors:

*For Thine is the kingdom, and  
Thine is the power,  
And Thine is the glory for ever  
and ever.*

In the fascinating evolution of Salvation Army music over the past one hundred years, it might well be that the Take-over Bid will be a new and significant milestone for the communication of the gospel in this century. I make only one comment: could the next musical be produced with the non-Salvationist in mind?



### The League with a World-wide Vision

**F**OR only five dollars a month, it is possible to undertake, through The Salvation Army, the care of a youngster in any of the following countries:

**AFRICA:** The Salvation Army "Joytown for Cripples", Kenya, East Africa, or The Salvation Army Hostel, Uganda, East Africa.

**CEYLON:** The Salvation Army Boys' Home, Rajagiriya, or The Salvation Army Girls' Home, Dehiwela.

**INDIA:** The Salvation Army Mary Scott Home for the Blind, Kalimpong, West Bengal, or The Salvation Army Elementary and High School, Batala, North India.

**INDONESIA:** The Salvation Army Children's Home, Djawa, Indonesia.

**MALAYSIA:** The Salvation Army Children's Home, Singapore, or The Salvation Army Boys' Home, Penang, Malaysia.

**JAMAICA:** The Salvation Army School for the Blind, Kingston, Jamaica, or Hanbury Home for Children, Jamaica.

**HONG KONG:** The Salvation Army Hong Kong Command Headquarters, Kowloon, Hong Kong.

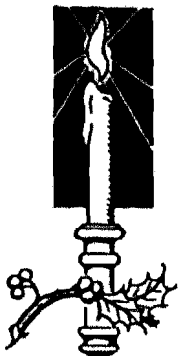
**KOREA:** The Salvation Army, Seoul, Korea.

If you are interested in sponsoring a child, contact:

The Salvation Army Home League Dept.,  
20 Albert St., Toronto 1, Ontario.

All cheques should be made payable to THE SALVATION ARMY. Receipts furnished for every donation. If you desire a link with a country not listed above, mention this when writing.

# Scripture Text Calendar 1969



## CHRISTIAN MESSENGER

This calendar is a lovely gift for members of your Sunday school class, corps cadet brigade, fellowship group, etc. Calendars imprinted on orders of 50 calendars or more.

1 to 5 copies	each .60
6 to 11 copies	each .55
12 to 24 copies	each .48
25 to 49 copies	each .45
50 and over	each .42

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Use handy order form      Kindly ship at once  
Mail today      Scripture Calendars for 1969  
Enclosed is remittance \$

Ship to  
Address  
City      Province

Please print clearly

THE TRADE DEPARTMENT  
259 Victoria Street, Toronto 2, Ontario.



### Commissioner and Mrs. C. Wiseman

Riverdale, Toronto, Sat.-Sun., Nov. 9-10;  
St. John's, Tues.-Thurs., Nov. 12-14\*;  
North Toronto (United Holiness Meet-  
ing), Fri., Nov. 15; North Toronto, Sun.,  
Nov. 17; Westmount, Hamilton, Sat.-  
Sun., Nov. 23-24; North Toronto, Fri.,  
Nov. 29.

\* Mrs. Wiseman will not accompany.

### Colonel and Mrs. L. Russell

Bermuda Congress, Fri.-Tues., Nov. 8-12;  
North Toronto, Fri., Nov. 15; St. James,  
Sat., Nov. 16; Winnipeg Citadel, Sun.  
(a.m.), Ellice Avenue, Sun. (p.m.), Nov.  
17; Toronto Training College, Tues.,  
Nov. 19; St. John's, Thurs.-Mon., Nov.  
21-25; North Toronto, Fri., Nov. 29.

Colonel and Mrs. William Ross: Fairbank,  
Thurs.-Sun., Nov. 14-17.

Mrs. Colonel William Ross: Rowntree,  
Tues., Nov. 19; North Toronto, Wed.,  
Nov. 27.

Brigadier and Mrs. James Sloan: Char-  
lottetown, Sat.-Sun., Nov. 9-10; Sussex,  
Sun., Nov. 17; Parrsboro, Sat.-Sun.,  
Nov. 23-24; Whitney Pier, Sat.-Sun.,  
Nov. 30-Dec. 1.

Lieut.-Colonel and Mrs. J. D. Sharp: Oril-  
lia, Sat.-Sun., Nov. 16-17.

Major and Mrs. Joseph Craig: Truro, Sat.-  
Sun., Nov. 9-10; Moncton, Mon., Nov.  
11; Willowdale, Sat.-Sun., Nov. 16-17.

Major Norman Bearcroft: Kitchener, Sat.-  
Sun., Nov. 23-24.

Colonel and Mrs. Cornelius Knaap (R):  
Mount Hamilton, Sat.-Sun., Nov. 16-17.

Major Margaret Green: Guelph, Sun.,  
Nov. 24; East Toronto, Sat., Dec. 7.

### TERRITORIAL EVANGELISTS—

Major and Mrs. George Clarke: Mount  
Pleasant, Vancouver, Sat.-Sun., Nov.  
9-17; Nanaimo, Wed.-Thurs., Nov.  
20-28; Penticton, Sun.-Tues., Dec. 1-10.

Captain William Clarke: Edmonton  
Temple, Sat.-Sun., Nov. 9-10; Ver-  
million, Tues.-Sun., Nov. 12-17; Grande  
Prairie, Tues.-Sun., Nov. 19-24; Daw-  
son Creek, Tues.-Sun., Nov. 26-Dec. 1.

## OFFICIAL GAZETTE

### TERRITORIAL HEADQUARTERS

#### PROMOTION—

To be Captain  
Lieutenant Alexander McEwan.

#### APPOINTMENTS—

Brigadiers William Slous, The Kanta  
Residence, Prince Rupert, (Superin-  
tendent). Clayton Thompson, Green's  
Harbour. Major Eva Snow, Women's  
Receiving Home, Montreal. Lieuten-  
ants Melvin Chipp, Too Good Arm;  
Freeman Rideout, Seal Cove.

### Clarence Wiseman

Territorial Commander.

#### PROMOTION TO GLORY—

Senior-Major Angus McEachern (R),  
out of Winnipeg 8 Corps, on July  
26, 1905. From Halifax, N.S., on  
September 30, 1968.

Brigadier George Wheeler (R), out  
of Greenspond, Nfld., in 1927. From  
St. John's, Nfld., on October 11,  
1968.

### INSTRUMENTS NEEDED

Several brass instruments required.  
Please send offers to the Commanding  
Officer, P.O. Box 295, Kemphills, Ont.

## NOTES IN PASSING



Brigadier and Mrs. William Jolly on  
their Golden Wedding Anniversary.

Those who have connection with the  
Port Hope Corps, Ont., will be interested  
to learn that the 84th anniversary will  
be held on November 9th and 10th under  
the leadership of Colonel and Mrs. Al-  
fred Dixon (R).

A brother of Mrs. Captain Howard  
Nichol of the New Westminster Men's  
Social Service Centre passed away in the  
Veterans Hospital, Fresno, California.

Kindly note the change of address for  
the following retired officers: Lieut.-Colo-  
nel Ethel Burnell and Brigadier Grace

Robinson, Apt. 114, 375 Morton Street,  
Toronto 7, Ontario.

Two Canadian missionaries were  
omitted inadvertently from the list of  
addresses in the October 26th issue.  
Please note as follows: Captain and Mrs.  
Godfrey Newton, Chikankata Institute,  
P.N.S. 1, Mazabuka, Zambia.

### FOR SALE

Men's tropical serge, open neck uni-  
form with soldier's trim. Chest 42, waist  
40, leg inseam 27½. Four years old.  
\$20.00 or nearest offer. Contact Mr. D.  
Gray, 42 Kippendavie Ave., Toronto 8,  
(691-9718).

Woman's winter serge uniform, size  
13. Best quality. Please phone Area Code  
416-449-3187, or write to Apt. 204, 14  
Rayoak Drive, Don Mills, Ont.

Bandsman's uniform—winter weight—  
worn only six months. Chest 40", waist  
34", inside leg 30", outside leg 40".  
Also bandsman's cap—size 7. Please  
write to 3359 Mackay Street, LaReche,  
P.Q.

Women's uniform, size 20. Small bon-  
net. Both new. Price \$35.00 Please con-  
tact Mrs. J. VanBeveren, 238-3rd Street  
N.W., Medicine Hat, Alta., or phone Area  
Code 403-527-1266.

## Do you know where these are?

The Salvation Army will assist in the search for missing relatives. Please  
read the list below, and if you know the present address of any person listed,  
or any information which will be helpful in continuing the search, kindly  
contact the Men's Social Service Secretary, 20 Albert Street, Toronto,  
marking your envelope "Inquiry".

ANDERSON, Anders. Name in Nor-  
way is Anders Skaar. Born September  
12, 1879 at Tysnes, Norway. Parents  
were Jens and Siri Skaar. A niece,  
Mrs. Synnove Strangeland, seeks in-  
formation concerning her uncle. In  
1948 he was a farm worker in the  
Newmarket, Ontario, area. He was  
single then. 68-512

CARLSSON, Johan (John) Vilhelm.  
Born June 20, 1908, at Borlange, Swe-  
den. Parents: Ida and Johan Adolf  
Carlsson. Marital status not known.  
To Canada February, 1927. When last  
heard from in 1939, he lived in Ed-  
monton, Alberta. He was seen by a  
friend, Sven Dalberg, a farmer at  
Gwynne, Alberta, about 1960. His par-  
ents have both died and his sister  
seeks him re his inheritance. 68-515

ERIKSEN, Magnus. Could use as sur-  
name Kleven or Olansen. Born June  
23, 1900, in Norway. Mother: Anna  
Erikson. Wife: Agnes Augusta Erik-  
sen (née Mjelle). His daughter, Mrs.  
Anna Marie Andersen, Norway, seeks  
him. 68-516

FAIRWEATHER, Daniel Clark.  
Known as Don or Danny. Last heard  
from in October, 1963, from Toronto,  
Ontario. Born March 18, 1923, in Dun-  
dee, Scotland. Father: William Patullo  
Fairweather (deceased). Brother: Wil-  
liam McKenzie Fairweather. His  
mother, Mrs. Margaret Fairweather,  
most anxious he write her. No assist-  
ance desired but worried by long  
silence. 16310

GARDNER, Frances Lavina. Born  
September 12, 1908, in England. Widow  
of William Theodore Gardner. Had  
son, Robert Theodore Gardner. Was a  
waitress and domestic worker. Worked  
in Whitehorse, Y.T., and Vanderhoof,  
B.C. Her last letter was stamped Van-  
couver, B.C. Her daughter, Carol, now  
nineteen, anxious to contact her  
mother. 68-546

HENRIKSEN, Rebekka and Hans  
Kristian (Karlson). Born in Norway  
in 1870. To Canada 1890. His children,  
Rolf, Harald, Ester and Helen, being  
sought by their cousin, Miss Hanna  
Henriksen, Norway. When last heard  
from in 1913, the family was living in  
Montreal, Quebec, and a son was a  
sea-captain. Is anyone able to provide  
information as to any member of this  
family? 68-529

JENSEN, Peter Helge. Born August  
26, 1930, and in 1965 went to London,  
Ontario. Being sought by Solicitor in  
Sweden with regard to an inheritance  
from maternal aunt. 68-489

JENSEN, Otto Christian, or his chil-  
dren, Evelyn and Bobbie. Born May  
31, 1897. Was married to Reta in July,  
1919. Left wife and children in 1923.  
Mrs. Reta Jensen then lived in Regina,  
Sask.—this in 1932. He or his children

are being sought regarding inheritance  
in Sweden. 68-359

KELLY, James Innes. Known as Jim  
or Jimmy. Born Oct. 14, 1909, in  
Nelson, B.C. Marital status unknown.  
Slight build, 5' 7" tall. Fair hair. Blue  
eyes. A jockey. Last known to be in  
the Toronto area. Last contact in 1946  
—telephone. His sister, Mrs. Dolly  
Jean Gilligan, enquires and is anxious  
to locate. 68-543

LEIBER, Joslyn Donald Roger. Some-  
times he is called Louie. Born June  
24, 1949 at Toronto, Ont. Worked on  
the Princess Vancouver, C.P.R. ferry-  
boat, between Vancouver and Na-  
namo, B.C. Belonged to the Seaman's  
International Union No. 280. Last  
heard from April 16, 1968. This was by  
telephone. Single. Mother most con-  
cerned as to well-being and where-  
abouts. Please contact us or nearby  
Salvation Army Officer. 68-504

McKINNON, Mrs. Patricia. Born in  
Dublin, Eire, in 1923. Last known to  
live in Shilo, Manitoba (1948). Parents:  
John and Mary Gaskin (née Grim-  
mons). Brother, Thomas Gaskin, Eng-  
land, wishes to be re-united. 68-537

NICKOLSON, George John (Jack),  
relatives of. Surname sometimes Nich-  
olson. Born October 21, 1895, in Minne-  
apolis, Minn., U.S.A. Died in 1944 in  
Windsor, Ontario. His parents were  
Frank and Viola Nickolson (née Wood-  
man). His family later moved to  
Yorkton, Sask., about 1900. Ultimately  
one parent died and the other re-  
married, hence resulting in separation  
of family. It is believed his brother  
Douglas has a daughter, Phyllis  
Frances Nickolson (married name un-  
known), living in Windsor, Ontario  
area. The daughter, Mrs. Ruth Ann  
Walker, seeks her relatives. Can any-  
one help? 68-523

PALMER, Dennis, alias Bill Williams.  
Born June 13, 1929, in London, Eng-  
land. To Canada in April, 1967. Last  
contact in 1962. Last known to live in  
Kingston, Ontario. Sister, Mrs. Mary  
Edith Butler, seeks him on behalf of  
self and his anxious parents. 67-559

STURGESS, Peter Barugh. Born July  
18, 1913 at Gerrards Cross, Bucks.,  
England. To Canada 1950. Last heard  
from about 1954. Worked for T. Eaton  
Co. Ltd., Ottawa and the Ottawa  
Little Theatre Inc., Ottawa. His  
mother, Mrs. Muriel Sturges, Eng-  
land, anxious to locate and ascertain  
his well-being. His father was William  
Barugh Sturges. 66-424

SVENSSON, David Sigfrid. Born No-  
vember 11, 1882, near Jonkoping, Swe-  
den. His sister, Miss Anna Svensson  
of Sweden is anxious to hear of him.  
He was last heard from at Christmas,  
1966, when he was in Vancouver, B.C.  
68-29



# 11b—"FOR TEMPER, THERE'S NO BETTER CURE"

## SYNOPSIS OF PART I

Margaret Little was a dominating person both in looks and by nature. Her husband, Joseph, had accepted his wife's domination meekly until he learned through the fellowship of the soldiers of the Old Corps that other men were not in the habit of being dictated to by their wives. Friction in the home resulted with tempers on both sides flaring until one Friday night at a holiness meeting, Joseph knelt at the Holiness Table to seek victory over his temper. The result was always a soft answer to his wife's nagging, supported by much prayer. Margaret Little did not know how to cope with this and decided to seek help from the officer. Self-righteously she relates her biased side of the story and asks, "Ought I to get a doctor to him?"

NOW READ ON.

MARGARET Little paused for breath—I've not yet put down all she said—and the Captain took advantage of the break to plunge in; he had already made up his mind what to say. Quiet though he was, he had his own way of getting to know what the Holy Spirit would have him say in an emergency.

Thankful that they were alone, he looked Mrs. Little straight in the face. "Sister", he said, "it is you; you are to blame! It is you that should be seeking a change! Have you ever thought that your determination always to have your own way, to brook no denial, to have your husband under your thumb, is the cause of his trouble? All these years you've been taking advantage of his quiet disposition, making his life one long giving way to you until he hasn't a word or action that is his own. The Holy Spirit is putting some backbone into him, and you don't like it! It's your temper, Mrs. Little. Don't talk to me about doctors! 'Tis the Great Physician you need. Let us pray about it, Sister."

"Pray! Me pray with you!" declared Mrs. Little, as she rose

*Is there no deliverance for me? Must I always have sin dwell within?*

Nothing could more effectually have fed the fires of her wrath.

"Joseph Little," she exclaimed, "stop that cant! 'Is there no deliverance for you'—not until I'm dead and gone, and that's what you'd like! 'No deliverance for you,' indeed! What about me, slaving from morning till night—no deliverance for me from you and your daft, grinning, ninny ways."

There was a rejoinder on Joseph's lips, but it got no farther. "Is that you, my love? I thought you wouldn't be long. I'm glad you're back; I've got the potatoes on". He smiled as if her words had been a lover's greeting.

"You and your potatoes! Take them and give them to the pigs. I'm not feeling well; I'm going to bed; you can look after yourself—and your 'deliverances'!" Suited the action to the word she went up to her room and stayed there for the rest of the day.

The day sped by and night came on, but Margaret hugged her temper—now passing into self-pity. Joseph came up once or twice with tentative advances and suggestions, but she dismissed them with no more than a "Pish"! Would her mind have been any easier if she had seen what he was doing most of the time—down on his knees by the kitchen table searching his heart as to whether his method of curing her was in accordance with the Lord's way? He crept into bed again without his bedside prayers, but by this time she had dropped off into an exhausted sleep.

Joseph long lay awake, but gradually sleep came to him. His noisy snores—another continual cause for wifely complaint—

"You'll not be going to the open-air meeting yet?" said Margaret to her husband as they rose from their hurried breakfast, though Joseph had not noticed that. "I want to call at the Quarters before the Captain goes out, and I should like you to come with me, please". The "please" was a startler for him.

When Mrs. Little made her tempestuous exit from the Quarters on the previous day she had left behind her a somewhat rueful Captain and a greatly perturbed Captain's wife. The slam of the front door was enough to bring that little woman running in from the kitchen. "You've said something to upset her. Oh, my dear, are you sure you've acted wisely? She is such a peculiar woman, and not easy to get

"You keep quiet, Joseph! You hold your tongue!"

The Captain had a momentary difficulty in refraining from smiling at this brief resurrection of the old Adam (or should it be, "the old Eve."?), but without further ado he knelt at the table, beckoning his visitors to do the same, and then he proceeded to pour out his soul in their behalf—and never was he more earnest in prayer. What he said to God is too sacred to be recorded here, even if it had been remembered by him who told me the tale; but it was not long before the shaking sobs of Mrs. Little told him that a truly penitent soul was at the divine feet, and Joseph's quieter, but no more restrained tears said that his wife was not alone in her penitence.



Unequal as they were in stature and awkward because of long disuse of the practice, they linked arms as they went along the street.

along with. I hope she won't be leaving the Army."

"If what I've said and done is in accordance with the leading of the Holy Spirit—and I prayed for that—then I've been doing His work. Don't worry, wee wife, she'll be coming back."

And now she was, within the twenty-four hours, on the doorstep asking for admission, and bringing her husband with her.

"I've come to say you spoke the words of God to me yesterday—I've had all night to think about it. I've come to ask you to do what I refused to have you do; that is, to pray for me. I'm a wicked, bad-tempered woman, I am, Captain. I've been proud of having my husband under my control, making him give in always to my will. I've taken for bad temper his rightful standing up to do the things of God without my dictation. I need forgiveness as much as the worst sinner that ever came to the Army."

"Oh, my dear! My dear!"—this from Joseph.

The following Friday night, not altogether to her husband's astonishment, Margaret announced her intention of accompanying him to the hall. "You coming, too, my dear? That's ever so nice. The Lord will be with us tonight, I believe."

Unequal as they were in stature and awkward because of long disuse of the practice, they linked arms as they went along the street. Margaret may have appeared to dominate him, but nothing was farther from her thoughts.

Not many knew the full facts about this arm-in-arm progress which became their usual manner of coming to the meetings. Of course, the neighbours sensed a newer kindness in Margaret's attitude toward them, and the testimonies they both gave at the hall could not but express something of the happiness which pervaded their home and halocd their relationships with each other.

(To be continued)

## The Old Corps

by EDWARD H. JOY

to her full height. "I wouldn't demean myself to it! You've insulted me! You to tell me it's my temper! How dare you? I never want to speak to you again, nor to come to that Army of yours. You're sending my husband balmy with your hypocrisy. A man must be his own master? Not in my house, let me tell you!"

She swung herself out of the house in a blazing temper. All probability of an armistice was out of the question when she arrived at home and heard her husband singing:

aroused Margaret and gave her prolonged opportunity for thinking over the situation. Strangely enough her husband's snoring did not annoy her; gradually it ceased, and then she thought and thought again. She was beginning to be sorry for her outburst, especially for her demonstration at the Quarters. The Captain's rebuke began to sink in deeper and deeper; her sense of hurt pride gave way before her affection for her partner. When the morning came the fight had been won.